The Fasting of
Ramadan

A Collection of Works by
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Introduction

In the Name of Allah, All Gracious, All Merciful

Indeed all praise is for Allah (alone); We praise Him, and we seek His assistance and we seek forgiveness from Him. We seek refuge in Allah from the evil within ourselves and our evil actions. Whomsoever Allah guides, then none can misguide him, and whomsoever Allah misguides, then none can guide him. I testify that none has the right to be worshipped except Allah alone, having no partner, and I testify that Muhammad (sal-Allahu 'alayhe wa sallam) is His slave and His Messenger.

As for what proceeds…

Then indeed, I have mentioned the subject of fasting in some of my books, and (now) wish to single it out (for mention and discussion) in a separate book due to its importance. (In doing so), I have included more topics and supplications so that the reader can benefit from them, especially in the blessed month of Ramadan.

I ask Allah to grant it beneficial to the Muslims and I render it sincerely for His sake.

Muhammad Jameel Zeenoo

Verses from the Quran regarding fasting

{O you who believe! Observing as-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqoon (the pious).

[Observing Sawm (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskeen (needy person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbeer (Allahu Akbar: Allah is the Most Great)] for having guided you so that you may be grateful to Him.},

[Soorah al-Baqarah, Ayahs 183-185]

From the benefits of the Ayahs

1) Allah has obligated fasting upon the believers as He had obligated it upon those before them (from the Jews and the Christians) for that which exists therein of benefits in this world and the Hereafter;

2) The days of fasting are limited and do not exceed thirty (30) days;

3) It is permissible for the one who is ill and (also for) the traveler to abstain from fasting and thereby make up those days missed as a result, after Ramadan;

4) It used to be that one could choose between fasting in Ramadan or paying fidyah (instead of fasting), and this was then abrogated, and fasting became obligatory;

5) The ayahs mention the excellence of the month of Ramadan and the excellence of the Qur'an which Allah revealed in Ramadan. Since the revelation occurred from up above to mankind below, then this is indicative of

Allah's Loftiness above His Throne, as the ayahs and the authentic ahaadeeth have mentioned;

6) Fasting is obligatory upon whoever sights the moon for the beginning of the month of Ramadan, except for one who is ill or the traveler.

The Pillars of Islam

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Islam is built upon five (pillars)…)):

1) ((Testifying that there is no god except Allah and that Muhammad is the (final) Messenger of Allah…)).

(That none is truly worthy of worship except Allah (alone) and that Muhammad was sent with the message (of Islam);

2) ((And to - establish the prayer…)).

(To perform the (obligatory five daily) prayers with tranquility, awareness and full-concentration);

3) ((And to give the Zakaah…)).

(If the Muslims own 85 grams of gold or that which is equivalent in terms of money, then he is required to extract 2.5% of this value once a year of ownership has passed. As for other items, then the rates differ accordingly);

4) ((And to fast Ramadan…)).

(To refrain from food and drink and sexual intercourse and all other specified things from the time of Fajr until the time of Maghrib);

5) ((And to make Hajj)).

(For whoever is physically and financially able to do so).

[Narrated by Muslim]

The excellence of Ramadan and Fasting

1) The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((When (the month of) Ramadan enters, the doors of heavens are flung open and the doors of Hell are shut, and the Shayaateen are chained up)).

And in a narration it mentions:

((When (the month of) Ramadan arrives, the doors of Paradise are opened)).

And in yet another narration, it mentions:

((…the doors of mercy are opened)).

[The authenticity of the above narrations has been agreed upon by al-Bukhaaree and Muslim]

2) And in the transmission of at-Tirmidhee (it mentions):

((A caller would call out: "O you who want good, proceed, and O you who want evil, cease. Allah frees people from the fire, and this is done every night until ramadaan is over")).

[al-Albaanee has graded it as Hasan]

3) And he (sal-Allahu 'alayhe wa sallam) said:

(((The reward for) all the actions of the son of Aadam are multiplied (from anywhere between) ten times to seven hundred times)).

And Allah (Subhaanahu wa Ta'aala) said in a hadeeth qudsee :

((…except for fasting, then it is for Me and I will give reward for it; He left off his desires and his food for My sake. For the fasting person there are two pleasures: his pleasure at the time of breaking his fast and his pleasure when he meets his Lord. And the smell emanating from the mouth of the one who is fasting is better in the Sight of Allah than the smell of musk)).

[The authenticity of all the above narrations have been agreed upon by al-Bukhaaree and Muslim]

That which is required of you in Ramadan

Know! O my Muslim Brother, that Allah has made fasting obligatory upon us so that we worship Him doing so; (therefore) so that your fast is acceptable and beneficial (to you) be aware of the following:

1) Be wary of protecting your prayers: Many people who are fasting are slack in maintaining their prayers despite it being a pillar of the religion, and leaving it is from (the acts of) kufr;

2) Maintain good manners: Be wary of falling into kufr and cursing the religion, and ill manners towards the people, particularly whilst fasting. Fasting purifies the inner self and does not lead to ill manners, and kufr renders the Muslim outside the fold of the religion;

3) Do not speak unnecessarily even if you are joking, as this will reduce the reward of your fast. Take note of what the Messenger of Allah (sal-Allahu 'alahe wa sallam) said:

((If any of you are fasting, then abstain from ignorant and indecent speech that day; and if anyone curses you or strikes you, then say: I am fasting));

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

4) Benefit from the fast by leaving off smoking, which causes cancer and ulcers; Try to maintain your willpower and leave off smoking in the evening just as you left it during the day. As a result, you will be better off in health as well as financially;

5) Be wary of divulging in excessive eating at the time of breaking the fast, as it can result in ruining the benefit of the fast and harming your health.

6) Do not go to the cinema or watch television, so that you do not see that which will spoil your fast and ruin its effect;

7) Do not go to sleep too late and as a result miss out on the sahoor (pre-dawn meal) and the Salaatul-Fajr. Try to maintain an early start to your work, as the Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((O Allah bless my Ummah in that which they maintain of an early start));

[Saheeh, transmitted by Ahmad]

8) Increase in giving in charity to your relatives and those who are needy; visit your relatives (to maintain family ties) and clear up any disputes and misunderstandings that may exist;

9) Increase in the remembrance of Allah and recite the Qur'an, listen to it and reflect upon its meaning and act according to it. Go to the masaajid to listen to beneficial talks; and doing the i'tikaaf in the masjid during the last ten days and nights of Ramadan is from the Sunnah;

10) Read around the subject of fasting so as to learn its rulings. You will then come to know that eating and drinking forgetfully does not break the fast. Also, having sexual intercourse during the night does not prevent anyone from fasting;

11) Maintain the fast of Ramadan and prepare your children to fast as soon as you feel they are capable, and beware of breaking the fast without an

Islamically valid reason. Whoever intentionally breaks his fast any day then he is required to make up that day and repent;

12) Beware O my Muslim brother from eating (and drinking during the day) in Ramadan, and beware of openly doing so in front of the people, for indeed doing so is tantamount to fearlessness of Allah, making a mockery of Islam, and brazenness in front of the people. So know that whoever does not fast, then he has no right to celebrate the 'Eed since 'Eed is a major celebration upon the culmination of the fasting and anticipation for the acceptance of one's worship.

The Etiquettes of Fasting

A) Protecting the tongue (from evil speech and that which is similar). The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

1) ((Whoever does not abandon evil speech and actions, then Allah is not in need of him having left his food and drink)),

[Transmitted by al-Bukhaaree].

B) Taking the sahoor (pre-dawn meal); The time of breaking the fast, and (the recommended) supplication. The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

1) ((When any of you break your fast, then do so with dry dates, for indeed it is a blessing. And if you are unable to find dry dates, then water, for verily it is pure)),

[Saheeh, transmitted by at-Tirmidhee];

2) At the time if breaking the fast, the Messenger of Allah (sal-Allahu 'alayhe wa sallam) used to say:

((The thirst has gone and the veins are moistened, and the reward is confirmed, if Allah wills)),

[Hasan, transmitted by Abu Daawood];

3) And the Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((The people will remain in good so long as they hasten to break the fast (at it's appointed time))),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim];

4) ((Take the sahoor (pre-dawn meal), for indeed in the sahoor there is blessing)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

5) ((Whoever provides (food or water) for a fasting person (to break his fast at the appointed time), then for him is the reward similar to that of his (the fasting person) without any reducing in the reward of the fasting person)),

[Saheeh, transmitted by al-Bukhaaree]

From the Benefits of Fasting

Allah (Subhaanahu wa Ta'aala) says:

{O you who believe, fasting has been prescribed for you as it was prescribed for those before you so that you may attain taqwa},

[Soorah al-Baqarah, Ayah 183].

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Fasting is protection)), i.e. protection from the Fire of Hell,

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

And he (sal-Allahu 'alayhe wa sallam) said:

((Whoever fasts Ramadan with eemaan while believing in its obligation and being hopeful for the reward, all that has preceded of his sins shall be forgiven)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

Know! O Muslim Brother, that Allah has prescribed fasting, and it is an act of worship which has many benefits, amongst them:

a) Fasting allows the body's digestive system and the stomach to rest allowing the body to recuperate and strengthen. This is beneficial for many ailments. Likewise, fasting allows the smoker to take a break from smoking and in doing so assists him in abandoning it.

b) Fasting is a purification of the soul, and accustomising it upon good, worship, patience and sincerity.

c) The fasting person feels a sense of equality with the rest of his fasting brothers (and sisters); So he fasts with them allowing for the feeling of sincere Islamic brotherhood to be nurtured. Likewise, he feels hungry, as a result of which he gives charity to his hungry and needy brothers (and sisters).

The excellence of the voluntary fast

The Messenger of Allah encouraged the fasting of the following days:

1) **Fasting the six days of Shawwaal**, as the Prophet (sal-Allahu 'alyhe wa sallam) said:

((Whoever fasts Ramadan and then follows it up with (any) six (days of fasting) in Shawwaal, then it would be as if he has fasted the (whole) year)),

[Transmitted by Muslim and others]

The scholars have noted that each good deed is rewarded by ten (10), and therefore fasting the month of Ramadan is equivalent to fasting ten (10) months, and the six (6) days being equivalent to two (2) months; So the total sum is equivalent to twelve (12) months (i.e. a year);

2) **Fasting the ninth day of Dhul-Hijjah, the day of 'Arafah - for those not performing the Hajj**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((The fast on the day of 'Arafah is an expiation for (the sins of) two years: the previous (year) and the following (year), and the fast of the day of 'Aashooraa is an expiation for (the sins of) the previous year)),

[Transmitted by Muslim and others]

Once, the Messenger of Allah was brought some laban and he drank it whilst he was addressing the people in 'Arafah, and he (sal-Allahu 'alayhe wa sallam) said:

((There are no days in which righteous actions are more beloved to Allah than these days (i.e. the ten (10) days of Dhul-Hijjah)). It was said: O Messenger of Allah, not even jihaad in the path of Allah? He said:

((Not even jihaad in the path of Allah, except for a man who leaves (for jihaad) with his wealth and does not return with anything of it)),

[Transmitted by al-Bukhaaree]

3) **The fast of the Day of 'Aashooraa., including the day before or the day after**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Indeed this is the Day of 'Aashooraa., and it has not been presecribed (obligated) upon you to fast it. However, I am fasting, and whoever wishes to fast may do so and whoever wishes to refrain from doing so, may do so)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

And the Messenger of Allah (sal-Allahu 'alayhe wa sallam) also said:

((And if I remain until the following year, then indeed I will fast the ninth (of Muharram along with the 10th (day of 'Aashooraa.))),

[Transmitted by Muslim]

4) **Fasting most of Sha'baan**.

((The Messenger of Allah used to fast most of Sha'baan)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

5) **The fast of (every) Monday and Thursday**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((The actions (of the son of Aadam) are presented (before Allah) (every) Monday and Thursday, and I like it that my actions are presented whilst I am fasting)),

[Saheeh, narrated by an-Nasaa.ee. Refer to Saheeh al-Jaami' No.2956]

And he (sal-Allahu 'alayhe wa sallam) was asked about fasting (every) Monday, and he said:

((That is the day on which I was born, and (the day) on which revelation descended upon me)),

[Transmitted by Muslim]

6) **Fasting the days of al-Biyadh**, as one of the Sahaabah (radhi-yAllahu 'anhu) said:

((The Messenger of Allah (sal-Allahu 'alayhe wa sallam) encouraged us to fast (every) month the three days of the full moon, the thirteenth, the fourteenth and the fifteenth)),

[Transmitted by an-Nasaa.ee and others and its grade of authenticity is that of Hasan. Refer to Silsilah as-Saheehah, page 93]

7) **The fast of Prophet Daawood ('alayhis-salaam)**, i.e. fasting every other day.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((The most beloved fast to Allah is the fast of Daawood, and the most beloved prayer to Allah is the prayer of Daawood. He used to sleep half the night and stand for prayer for a third of the night and used to sleep a sixth of the night, and he used to fast every other day)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

The days on which fasting is prohibited

1) **The two 'Eed days, namely: al-Fitr ad al-Adh.haa**; as 'Umar ibn al-Khattaab (radhi-yAllahu 'anhu) said:

((Verily, the Messenger of Allah prohibited fasting on these two days, the day of al-Fitr from Ramadan and the other day on which you eat whilst carrying out your (hajj) rites)), i.e. 'Eed al-Adh.haa,

[Transmitted by Muslim]

2) **The days of Tashreeq, and they are the 11th, 12th and 13th days of Dhul-Hijjah**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) sent 'Abdullaah ibn Hudhaafah (radhi-yAllahu 'anhu) around Minaa saying:

((Do not fast these days, for indeed they are the days for eating and drinking and remembering Allah ('Azza wa Jall))),

[Saheeh, transmitted by Ahmad]

And the ones excused from this prohibition are those who are performing the Tamattu' or al-Qiraan hajj, but have no means to offer the obligatory sacrifice.

3) **The menstrual and post partum bleeding days with respect to women**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Is it not that when she is on her menses, she does not pray nor fast? Then this is the deficiency in her religion?)),

[Transmitted by al-Bukhaaree]

4) **The wife fasting whilst in the presence of her husband, unless she has sought his permission**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((A woman is not to fast whilst in the presence of her husband, except with his permission, not including (the fast of) Ramadan)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

The days on which fasting is disliked

1) **The one performing hajj fasting on the day of 'Arafah**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((The day of 'Arafah and the day of Nahr and the days of Tashreeq are the (days of) 'Eed for the Muslims, and they are the days for eating and drinking)),

[Saheeh, transmitted by Abu Daawood]

2) **Singling the day of Jumu'ah (Friday) out for fasting**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Do not fast the day of Jumu'ah (Friday), unless you fast a day before it (also) or the day after it (also))),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

3) **Singling the day of Saturday out for fasting**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Do not fast the day of Saturday, unless it is an obligatory fast upon you, and even if any of you were to find only grape skin or a wooden stick, then chew it)),

[Saheeh, transmitted by Ahmad]

4) **Fasting the entire year without missing a day**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Whoever fasts the (entire) year, then neither has he fasted nor has he not fasted)),

[Saheeh, transmitted by an-Nasaa.ee]

5) **Fasting two days or more simultaneously without breaking the fast after the first day. This is what is called "al-wisaal"**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Beware of al-wisaal)), i.e. do not fast the fast of al-wisaal,

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

And the Messenger of Allah (sal-Allahu 'alayhe wa sallam) also said:

((Do not fast continuously. Whoever amongst you wishes to fast continuously then do so for a day (only))),

[Transmitted by al-Bukhaaree]

6) **Fasting the day of doubt, which is the 30th day of Sha'baan**.

'Ammaar ibn Yaasir (radhi-yAllahu 'anhu) said:

((Whoever fasts the day on which there is doubt (as to whether Ramadan has begun or not), then he has gone against (the guidance of) Abul-Qaasim (Muhammad (sal-Allahu 'alayhe wa sallam))),

[Transmitted by Abu Daawood]

And the Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Do not preceed Ramadan by fasting a day or two days before it, except for the person who regularly fasts)),

[Transmitted by Muslim]

Those who are not required to fast

1) **One who is ill and the traveller**. It is upon them to make up (for any) days (of fasting in Ramadan they missed).

Allah (Subhaanahu wa Ta'aala) says:

{[Observing Sawm (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as

for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskeen (needy person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.},

[Soorah al-Baqarah, Ayah 184]

As for the ill person who is suffering from an illness from which a cure is not anticipated, then he is required to feed a poor and needy person for every day he misses (of fasting in Ramadan).

2) **A woman on her menses or post-parum bleeding**, then it is upon her to make up (for any) days she misses (of fasting in Ramadan).

'Aa.ishah (radhi-yAllahu 'anhaa) said:

((We (the women on their menses or post-partum bleeding) were commanded to make up (for any days of) fasting (in Ramadan we missed), and were not commanded to make up for (any) prayers (missed))),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

3) **The aged from both the male and female who are unable to fast (due to the hardship of old age)**; they are required to feed a poor and needy person for every day (of fasting in Ramadan they miss).

4) **The pregnant woman and the one breast feeding – if they fear for their health**; they are required to make up (for any days of) fasting (in Ramadan they miss). However, if they fear for their child only, then they are required to make up (for any days of) fasting (in Ramadan they miss) in addition to feeding a poor and needy person for every day (of fasting in Ramadan) they miss.

That which nullifies the fast

That which nullifies the fast is divided into 2 categories:

1) **That which nullifies the fast and (as a result) obligates the making up of the fast only**:

a) Eating and drinking intentionally;

b) Intentionally vomitting.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Whoever intentionally vomits, then he has to make up the fast)),

[Saheeh, transmitted by al-Haakim and others];

c) Menses and post-partum bleeding – even if it occurred just moments before sunset;

d) Excreting semen – whether it is as a result of a man kissing his wife, hugging her or masturbating. Then this nullifies the fast and obligates the making up of the fast (of Ramadan) for that day.

2) **That which nullifies the fast and (as a result) obligates the making up of the fast in addition to paying a penalty**.

According to the majority of the scholars this only applies to sexual intercourse. The penalty is either freeing a slave or fasting continuously for 2 months or feeding 60 poor and needy people. Both the men and women are regarded equal in this ruling.

That which does not nullify the fast

1) **To mistakenly or forgetfully eat and drink**; thereby one is not required to make up the fast nor pay a penalty.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Whoever forgets whilst fasting and then eats or drinks then he should complete his fast for verily it is Allah who provided him the food and water)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) also said:

((Indeed Allah has overlooked that which the Ummah falls into as a mistake or out of forgetfulness or that which they are forced to do)),

[Saheeh, transmitted by at-Tabaraanee]

2) **Unintentional vomitting**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Whoever is overcome by vomitting whilst fasting, then he is not required to make up the fast)),

[Saheeh, transmitted by al-Haakim]

3) **Using the miswaak (tooth stick) at all times, and likewise using a toothbrush and toothpaste**.

4) **Gargling water and sniffing water up the nose and blowing it out, so long as none of this is done excessively**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said to al-Qayt ibn Saburah from the tribe of Banee al-Muntafiq:

((Perform the wudhoo. And wash between the fingers and exaggerate in sniffing water up the nose and blowing it out, unless you are fasting)),

[Saheeh, transmitted by Abu Daawood, at-Tirmidhee, Ibn Maajah and an-Nasaa.ee]

5) **Applying kohl to the eyes and applying medical solution drops to the ears and the eyes, even if you find the taste reaches your throat**;

6) **To taste food, with the condition nothing passes the throat to the stomach**;

7) **A young or old man kissing his wife so long as it does not lead to sexual intercourse**, as the Prophet (sal-Allahu 'alayhe wa sallam) used to kiss 'Aa.ishah whilst he was fasting,

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

8) **Taking a necessary injection so long as it is not nutrition-based, i.e. a substitute for food, etc**;

9) **To swallow saliva or phlegm and that which one is unable to avoid such as dust and the like**;

10) **The application of medication which does not enter the stomach such as creams/ointments and the (medical) pump for asthma sufferers**;

11) **Having a tooth removed or blood coming out of the nose or mouth**;

12) **To chew gum which (does not dissolve and thereby pass the throat into the stomach) does not have any taste**;

13) **If the time for Fajr has entered whilst the bowl of food is in your hands, then do not put it down until you have satisfied your need**.

The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((If any of you hear the call (to he Fajr prayer) whilst the bowl (of food) is in your hands, then do not put it down until you have satisfied your need from it)),

[Saheeh, transmitted by Abu Daawood]

14) **Delaying taking the ghusl if one is in a state of janaabah or post-menses or post partum bleeding until after the time of Fajr has entered. However, it is better to hasten to take the ghusl so as to offer the Fajr prayer on time**;

15) **To perfume oneself with oils or atomisers, and not incense-based perfumes**;

16) **Taking a bath to cool oneself down or out of thirst and heat or other than this**.

The night prayer during Ramadan

1) The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Whoever stands (for the night prayer during) Ramadan with belief and hope, (then) his past sins will be forgiven)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

2) ((The Prophet (sal-Allahu 'alayhe wa sallam) used to pray 13 rak'ahs at night)),

[Transmitted by al-Bukhaaree]

3) ((The Prophet (sal-Allahu 'alayhe wa sallam) did not exceed more than 11 rak'ahs (for the night prayer) during Ramadan and other than it)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

4) The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Whoever stands (for the night prayer on) the Night of Power (Laylatul-Qadr) with belief and hope, (then) his past sins will be forgiven)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

5) The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((Seek out Laylatul-Qadr during the odd nights of the last ten (nights) of Ramadan)),

[Transmitted by al-Bukhaaree]

6) Regarding the Messenger of Allah (sal-Allahu 'alayhe wa sallam): ((When the final ten nights or Ramadan arrived he used spend the night awake and awaken his family, and exert himself (in worship) and tighten his waist belt)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

Translator's note: ((tighten his waist belt)) is a manner of speech implying he used to exert himself in worship.

7) 'Aa.ishah (radhi-yAllahu 'anhaa) said: I said O Messenger of Allah: What should I say if I know which night is Laylatul-Qadr? He said:

((Say: O Allah! You are the One who pardons greatly, and loves to pardon, so pardon me)),

[Saheeh, transmitted by at-Tirmidhee]

The legislation of al-I'tikaaf

1) **The legal/technical meaning of al-I'tikaaf**: It is the confining (of oneself) to the masjid and remaining there with the intention of worshipping Allah (alone).

2) **The legislation of al-I'tikaaf**: The Scholars are in agreement as to the legality of al-I'tikaaf:

((Because the Prophet (sal-Allahu 'alayhe wa sallam) used to perform I'tikaaf during the last ten (days and nights) of Ramadan right up until his death, then his wives performed I'tikaaf after him.)), [The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

3) **The divisions of I'tikaaf**: I'tikaaf is divided into that which is recommended and that which is obligatory. As for the recommended, then it is that which the Muslim performs according to the example of the Messenger (sal-Allahu 'alayhe wa sallam) during the final ten days and nights of Ramadan.

The obligatory I'tikaaf is that which a person has made obligatory upon himself by way of undertaking an oath to do so.

4) **The specified time for the I'tikaaf**:

((When the Prophet (sal-Allahu 'alayhe wa sallam) intended to perform the I'tikaaf, he would perform the Fajr prayer [i.e. on the morning of the 20th day of Ramadan], then enter the place where he planned to remain during the

I'tikaaf)), [The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

5) **The conditions of the one performing the I'tkaaf**: That he/she be a Muslim, fully aware of his/her faculties, pure from any state of impurity such as janaabah (state of major ritual impurity, i.e. after having had sexual relations), menses and post-partum bleeding.

6) **The pillars of I'tikaaf**: To confine oneself to the masjid (for a specified time) with the intention of worshipping Allah.

7) **That which is permissible for the person performing the I'tikaaf**: The following is permissible for the person performing I'tikaaf:

a) Combing his hair, shaving his head, cutting his nails, maintaining the cleanliness of his body, perfuming himself and wearing the best of garments;

b) Leaving (the masjid) for an absolute necessity, such as (answering the call of nature by) urinating and passing stools, and eating and drinking if he is unable to find someone to cater for him.

c) It is required of the person performing the I'tikaaf that he eat, drink and sleep in the masjid making sure to keep it clean.

8) **The etiquettes of I'tikaaf**: On the authority of 'Aa.ishah (radhi-yAllahu 'anhaa) who said:

((The (established) Sunnah for the one performing I'tikaaf is that he not visit the sick, nor follow the funeral procession, nor touch or have intercourse with a woman, nor leave (the masjid) except for an absolute necessity; And I'tikaaf is not to be performed except whilst fasting, nor except in the masjid where the jumu'ah prayer is performed.)),

[Saheeh, transmitted by al-Bayhaqee and Abu Daawood]

9) **That which nullifies the I'tikaaf**:

a) Intentionally leaving the masjid for other than an absolute necessity;

b) mental instability;

c) intoxication;

d) menses;

e) post partum bleeding.

The obligation of Zakaatul-Fitr

1) **Zakaatul-Fitr is obligatory upon every Muslim individual, whether they are young or old, male or female, free or enslaved**.

On the authority of Ibn 'Umar (radhi-yAllahu 'anhumaa) who said: ((The Messenger of Allah (sal-Allahu 'alayhe wa sallam) made obligatory (the distribution of) Zakaatul-Fitr in Ramadan from a Saa' of dates or a Saa' of barley upon the slave and the free, the male and the female, and the young and the old from the Muslims)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

Translators note: One Saa` is equal to four Mudd, and one Mudd is equal to the amount held by cupping the two hands together. It is a measure by volume not by weight.

2) **The wisdom behind it being legislated**: That it be a purifier for the fasting person from that which he may have fallen into from ill speech and sexual intercourse (whilst fasting in Ramadan), in addition to it being charity for the poor and needy and the destitute.

3) **The legislated amount**: One Saa' of:

a) wheat, or

b) barley, or

c) raisins / currants / sultanas, or

d) dates, or

e) cheese, or other than these from that which is considered to be a staple diet.

4) **The legislated time for distributing it**: The best time for distributing it is before the 'Eed (al-Fitr) prayer, while it is also permissible to distribute it before the day of 'Eed (al-Fitr) by one or two days. However, it is not permissible to delay it until after the 'Eed (al-Fitr) prayer since its distribution after the prayer will be considered as regular charity (and not Zakaatul-Fitr).

5) **The legislated beneficiaries**: It is to be distributed to:

a) the destitute (fuqaraa.);

b) the poor and needy (masaakeen);

c) those employed to assist in its collection and distribution;

d) free the captives;

e) those who have been inclined (towards embracing Islam);

f) those who are in debt;

g) for Allah's cause (fee sabee-lillaah);

h) the wayfarer (a traveller who does not possess the means to return to his land).

Translators note: As a point of reference, one can refer to the Qur'an in Soorah at-Towbah, Ayah 60.

The Prayer of the two 'Eeds (al-Fitr and al-Adh.haa) in the Musallaa

On the day of ('Eed) al-Fitr and al-Adh.haa, the Messenger of Allah (sal-Allahu 'alayhe wa sallam) would come out to the musallaa (place just outside of town), and the first thing with which he would begin with would be the ('Eed) prayer.

[Transmitted by al-Bukhaaree]

2) The Messenger of Allah (sal-Allahu 'alayhe wa sallam) said:

((The takbeer (the saying of Allahu Akbar) for (the 'Eed) al-Fitr (prayer) is (to be done) seven times at (the beginning of) the first (rak'ah) and five times at (the beginning of) the second (rak'ah) and the (standard) recitation (of the prayer) is to be done for each (rak'ah) after (the takbeer).)),

[Hasan, transmitted by Abu Daawood]

3) The Messenger of Allah (sal-Allahu 'alayhe wa sallam) ordered us to make sure the women come out (of their homes) to attend the ('Eed) al-Fitr and al-Adh.haa (prayers), they being:

a) the captives;

b) those upon their menses;

c) the young unmarried virgins.

As for those upon their menses, then they are to abstain from the prayer itself and suffice with benefiting from listening to the khutbah (sermon). I said O Messenger of Allah, (and what if) one of us does not have a jilbaab (loose fitting outer garment worn over clothing)? He said:

((Then her sister is to provide her with a jilbaab)),

[It's authenticity is agreed upon by al-Bukhaaree and Muslim]

4) On the day of ('Eed) al-Fitr, the Messenger of Allah (sal-Allahu 'alayhe wa sallam) would not leave (for the 'Eed prayer) until he had eaten an odd number of dates.

[Transmitted by al-Bukhaaree]

Benefits extracted from these Ahaadeeth

1) The prayer of the two 'Eeds (al-Fitr and al-Adh.haa) are legislated as being two rak'ahs each. One pronounces the takbeer seven times at the beginning of the first rak'ah and five times at the beginning of the second rak'ah. Thereafter, (soorah) al-Faatihah is recited and (after it, another soorah from) what is easy.

2) The 'Eed prayer is to be performed in the musallaa, and that is a place just outside of town. The Messenger of Allah (sal-Allahu 'alayhe wa sallam) would leave home and make his way to the musallaa for both the 'Eed (al-Fitr and al-Adh.haa) prayers. The young and the women and the youth would be with him, and even the menstruating women who were legally excused (from the prayer).

al-Haafith Ibn Hajar al-'Asqalaanee said in Fat.h al-Baaree: And for (the 'Eed prayers) they would depart to the musallaa, and it would not be held in the masjid except out of necessity.

3) One would begin the pronouncing of the takbeer on the night before 'Eed al-Fitr and cease to do so after the 'Eed prayer is over. Allah (Ta'aalaa) says:

{(He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say takbeer] for having guided you so that you may be grateful to Him},

[Soorah al-Baqarah, Ayah 185]

Innovations during the 'Eed

1) **Visiting the graves**: It has become a habit to visit the graves on the days of 'Eed, and there is no evidence to support this during this period.

2) **Free mixing**: The free mixing of men and women at the graves. He (sal-Allahu 'alayhe wa sallam) said:

((I have not left behind me a fitnah (trial) more harmful for the men than the (fitnah of the) women.)),

[The authenticity of this narration has been agreed upon by al-Bukhaaree and Muslim]

3) **Recitation of the Qur'an**: It is prohibited to recite the Qur'an at the graves. He (sal-Allahu 'alayhe wa sallam) said:

((Do not render your homes as graveyards. Certainly, the house within which Soorah al-Bakarah is recited is protected from the (evil of) Shaytaan)),

[Transmitted by Muslim]

And the Messenger (sal-Allahu 'alayhe wa sallam) taught his companions to recite the following upon entering the graveyard:

((Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allah willing, be united with you, may Allah have mercy upon those already called and those still delayed among us all. We ask Allah for well-being for us and you (from the punishment))),

[Transmitted by Muslim]